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— Matter shall reveal the Spirit's face.

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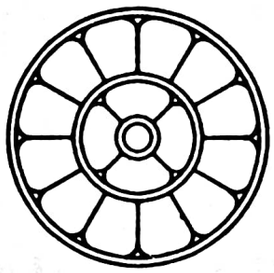
All the articles in this issue, except the last piece and the Information Letter are extracts from the writings and talks of SRI AUROBINDO and THE MOTHER. Most of the Mother's words are translations from the original French. Titles to these extracts are given by the editor.



Let India work for the future and take the lead. Thus she will recover her true place in the world.

Since long it was the habit to govern through division and opposition.

The time has come to govern through union, mutual understanding and collaboration.

To choose a collaborator, the value of the man is more important than the party to which he belongs.

The greatness of a country does not depend on the victory of a party but on the union of all the parties.

THE MOTHER

Spirituality is India's only politics, the fulfilment of the Sanatana Dharma its only Swaraj.

For India's Regeneration

[1]Be very careful to follow my instructions in avoiding the old kind of politics. Spirituality is India's only politics, the fulfilment of the Sanatana Dharma its only Swaraj. I have no doubt we shall have to go through our Parliamentary period in order to get rid of the notion of Western democracy by seeing in practice how helpless it is to make nations blessed. India is passing really through the first stages of a sort of national Yoga. It was mastered in the inception by the inrush of divine force which came in 1905 and aroused it from its state of complete tamasic *ajñānam*. But, as happens also with individuals, all that was evil, all the wrong *saṁskāras* and wrong emotions and mental and moral habits rose with it and misused the divine force. Hence all that orgy of political oratory, democratic fervour, meetings, processions, passive resistance, all ending in bombs, revolvers and Coercion laws. It was a period of *aśuddha* rajasic activity and had to be followed by the inevitable period of tamasic reaction from disappointed rajas. God has struck it all down, — Moderatism, the bastard child of English Liberalism;

[1] This is the only surviving passage from a letter written by Sri Aurobindo to Parthasarathi, one of his earliest friends in Pondicherry, on July 13, 1911.

Nationalism, the mixed progeny of Europe and Asia; Terrorism, the abortive offspring of Bakunin and Mazzini. The latter still lives, but it is being slowly ground to pieces. At present, it is our only enemy, for I do not regard the British coercion as an enemy, but as a helper. If it can only rid us of this wild pamphleteering, these theatrical assassinations, these frenzied appeals to national hatred with their watchword of *Feringhī ko māro*, these childish conspiracies, these idiotic schemes for facing a modern army with half a dozen guns and some hundred *lāthis*, — the opium visions of *rajoguṇa* run mad, then I say, "More power to its elbow." For it is only when this foolishness is done with that truth will have a chance, the sattwic mind in India emerge and a really strong spiritual movement begin as a prelude to India's regeneration. No doubt, there will be plenty of trouble and error still to face, but we shall have a chance of putting our feet on the right path. In all I believe God to be guiding us, giving the necessary experiences, preparing the necessary conditions.

13. 7. 1911 SRI AUROBINDO

Regeneration is literally re-birth, and re-birth comes not by the intellect, not by the fullness of the purse, not by policy, not by change of machinery, but by the getting of a new heart, by throwing away all that we were into the fire of sacrifice and being reborn in the Mother.

Sri Aurobindo

It is a struggle for the liberty of mankind to develop, for conditions in which men have freedom and room to think and act according to the light in them and grow in the Truth, grow in the Spirit.

World War II

We feel that not only is this a battle waged in just self-defence and in defence of the nations threatened with the world-domination of Germany and the Nazi system of life, but that it is a defence of civilisation and its highest attained social, cultural and spiritual values and of the whole future of humanity. To this cause our support and sympathy will be unswerving whatever may happen; we look forward to the victory of Britain and, as the eventual result, an era of peace and union among the nations and a better and more secure world-order.

(2)

You have said that you have begun to doubt whether it was the Mother's war and ask me to make you feel again that it is. I affirm again to you most strongly that this is the Mother's war. You should not think of it as a fight for certain nations against others or even for India; it is a struggle for an ideal that has to establish itself on earth in the life of humanity, for a Truth that has yet to realise itself fully and against a darkness and falsehood that are trying to overwhelm

the earth and mankind in the immediate future. It is the forces behind the battle that have to be seen and not this or that superficial circumstance. It is no use concentrating on the defects or mistakes of nations; all have defects and commit serious mistakes; but what matters is on what side they have ranged themselves in the struggle. It is a struggle for the liberty of mankind to develop, for conditions in which men have freedom and room to think and act according to the light in them and grow in the Truth, grow in the Spirit. There cannot be the slightest doubt that if one side wins, there will be an end of all such freedom and hope of light and truth and the work that has to be done will be subjected to conditions which would make it humanly impossible; there will be a reign of falsehood and darkness, a cruel oppression and degradation for most of the human race such as people in this country do not dream of and cannot yet at all realise. If the other side that has declared itself for the free future of humanity triumphs, this terrible danger will have been averted and conditions will have been created in which there will be a chance for the Ideal to grow, for the Divine Work to be done, for the spiritual Truth for which we stand to establish itself on the earth. Those who fight for this cause are fighting for the Divine and against the threatened reign of the Asura.

(3)

...The Divine takes men as they are and uses men as His instruments even if they are not flawless in virtue, angelic, holy and pure. If they are of good will,

if, to use the Biblical phrase, they are on the Lord's side, that is enough for the work to be done. Even if I knew that the Allies would misuse their victory or bungle the peace or partially at least spoil the opportunities opened to the human world by that victory, I would still put my force behind them. At any rate things could not be one-hundredth part as bad as they would be under Hitler. The ways of the Lord would still be open — to keep them open is what matters. Let us stick to the real, the central fact, the need to remove the peril of black servitude and revived barbarism threatening India and the world, and leave for a later time all side-issues and minor issues or hypothetical problems that would cloud the one all-important tragic issue before us.

(4)

Some forces are working for the Divine, some are quite anti-divine in their aim and purpose.

If the nations or the governments who are blindly the instruments of the divine forces were perfectly pure and divine in their processes and forms of action as well as in the inspiration they receive so ignorantly they would be invincible, because the divine forces themselves are invincible. It is the mixture in the outward expression that gives to the Asura the right to defeat them.

To be a successful instrument for the Asuric forces

It is the forces behind the battle that have to be seen and not this or that superficial circumstance.

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is easy, because they take all the movements of your lower nature and make use of them, so that you have no spiritual effort to make. On the contrary, if you are to be a fit instrument of the Divine Force you must make yourself perfectly pure, since it is only in an integrally divinised instrument that the Divine Force will have its full power and effect.

SRI AUROBINDO

(1)

It has become necessary to state emphatically and clearly that all who by their thoughts and wishes are supporting and calling for the victory of the Nazis are by that very fact collaborating with the Asura against the Divine and helping to bring about the victory of the Asura.

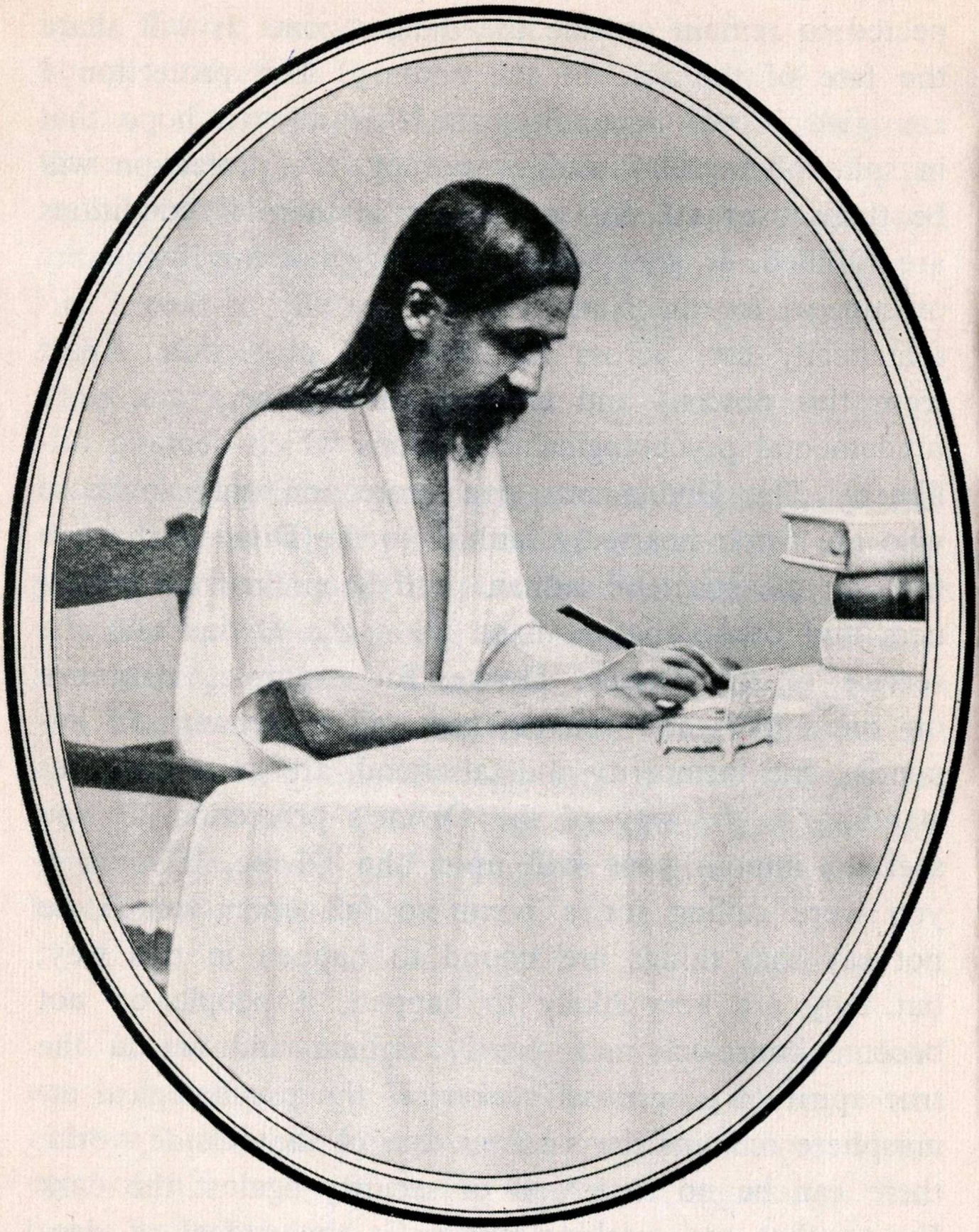
The Asuric power that is acting with Hitler as instrument and seeking through him domination of the world is the same power that has been opposing Sri Aurobindo's work and trying to destroy it and to frustrate the divine fulfilment. ... ...

(2)

The world situation is critical today. India's fate too is hanging in the balance. There was a time when India was absolutely secure, there was no danger whatever of her being a victim to Asuric aggression. But things have changed. People and forces in India have acted in such a way as to invite Asuric influences upon her: these have worked insidiously and undermined the security that was there.

If India is in danger, Pondicherry cannot be expected to remain outside the danger zone. It will share the fate of the rest of the country. The protection I can give is not unconditional. It is idle to hope that in spite of anything and everything, the protection will be there over all. My protection is there if conditions are fulfilled. It goes without saying that any sympathy or support for the Nazis (or for any ally of theirs) automatically cuts across the circle of protection. Apart from this obvious and external factor, there are more fundamental psychological conditions which demand fulfilment. The Divine can give protection only to those who are whole-heartedly faithful to the Divine, who live truly in the spirit of sadhana and keep their consciousness and preoccupation fixed upon the Divine and the service of the Divine. Desire, for example, insistence on one's likes and conveniences, all movements of hypocrisy and insincerity and falsehood, are great obstacles standing in the way of the Divine's protection. If you seek to impose your will upon the Divine, it is as if you were calling for a bomb to fall upon you. I do not say that things are bound to happen in this way; but they are very likely to happen, if people do not become conscious and strictly vigilant and act in the true spirit of a spiritual seeker. If the psychological atmosphere remains the same as that of the outside world, there can be no sure wall of security against the dark Forces that are working out in it the ordeal of danger, suffering and destruction entering here.

THE MOTHER



Immaculate in self-knowledge and self-power ...

(*Savitri*, p. 57)

Preparation for Yoga

Q: The Mother, I like to know if Sri Aurobindo has told anything about me. Am I fit for His Yoga?...

Sri Aurobindo's Reply:

If by my Yoga you mean the integral Yoga leading towards the supramental realisation, you have not at present the capacity for it. All you can do at present is some preparation for it by Bhakti and self-dedication through karma; if into this preparation you put a strong sincerity and a settled psychic aspiration, then one day you will be ready for more.

Sri Aurobindo

23.2.31

If by my yoga you mean the integral yoga leading towards the supramental realisation, you have not at present the capacity for it. All you can do at present is some preparation for it by Bhakti and self-dedication through karma; if into this preparation you put a strong sincerity and a settled psychic aspiration, then one day you will be ready for more.

23. 2. 31 Sri Aurobindo

SENTRY

Always awake

Botanical name: Clematis paniculata *Common name:* Virgin's bowe

He who is not vigilant is already dead. He has lost contact with the true purpose of existence and of life.

Be Vigilant

Vigilance means to be awake, to be on one's guard, to be sincere — never to be taken by surprise. When you want to do sadhana, at each moment of your life, there is a choice between taking a step that leads to the goal and falling asleep or sometimes even going backwards, telling yourself, "Oh, later on, not immediately" — sitting down on the way.

To be vigilant is not merely to resist what pulls you downward, but above all to be alert in order not to lose any opportunity to progress, any opportunity to overcome a weakness, to resist a temptation, any opportunity to learn something, to correct something, to master something. If you are vigilant, you can do in a few days what would otherwise take years. If you are vigilant, you change each circumstance of your life, each action, each movement into an occasion for coming nearer the goal.

There are two kinds of vigilance, active and passive. There is a vigilance that gives you a warning if you are about to make a mistake, if you are making a wrong choice, if you are being weak or allowing yourself to be tempted, and there is the active vigilance which seeks an opportunity to progress, seeks to utilise every circumstance to advance more quickly.

There is a difference between preventing yourself from falling and advancing more quickly.

And both are absolutely necessary.

He who is not vigilant is already dead. He has lost contact with the true purpose of existence and of life.

So the hours, circumstances, life pass in vain, bringing nothing, and you awake from your somnolence in a hole from which it is very difficult to escape.

17. 1. 1958 THE MOTHER

(*Collected Works of the Mother*, Vol. 3, pp. 202-03)

"There is very little real hypocrisy among men." True, but there is a great deal of diplomacy and still more self-deceit. The last is of three varieties, conscious, subconscious and half-conscious; but the third is the most dangerous.

Sri Aurobindo

Yoga in Everyday Life

I suggest the same remedy as the one I was using in my childhood when disagreeing with my young playmates. I was at that time... very sensitive and I felt hurt when abused by them, especially by those to whom I had shown only sympathy and kindness. I used to tell myself: "Why be sorry and feel miserable? If they are right in what they say, I have only to be glad for the lesson and correct myself; if they are wrong, why should I worry about it — it is for them to be sorry for their mistake. In both cases the best and the most dignified thing I can do is to remain strong, quiet and unmoved."

This lesson which I was giving myself and trying to follow when I was eight years old, still holds good in all similar cases.

THE MOTHER

(*Sri Aurobindo Circle*, 1955, p. 63)

What is Asked of You[1]

In order to bring peace and wisdom one must be wise and peaceful; you say that you are weak, but nobody is asking you to rely on your own strength; your strength, your wisdom and your peace belong to the Divine and you must rely on Him alone. You must have absolute trust in the Grace, set aside your little personality and allow the Grace to act; it will make you do what is needed and everything will be all right.

⁂

Let the waves of the past flow far from you carrying away with them all attachments and all weaknesses.

The luminous joy of the divine consciousness is waiting ready to take their place.

THE MOTHER

[1] Hitherto unpublished Words of the Mother.

Involution of a superconscient Spirit in inconscient Matter is the secret of this visible and apparent world and the evolution of this Superconscient out of inconscient Nature is the keyword of the earth's riddle.

Life has a Purpose

Before there could be any evolution, there must needs be an involution of the Divine. Otherwise there would be not an evolution but a successive creation of things new, not contained in their antecedents, nor their inevitable consequences or processes in a sequence, but arbitrarily willed or miraculously conceived by an inexplicable Chance, a stumbling fortunate Force or an external Creator. All that is to change.

The long process of terrestrial formation and creation, the ambiguous miracle of life, the struggle of mind to appear and grow in an apparent vast Ignorance and to reign there as interpreter and creator and master, the intimations of a greater something that passes beyond the finite marvel of Mind to the infinite marvels of the Spirit, are not a meaningless and fortuitous passing result of some cosmic Chance with its huge combination of coincidences; they are not the lucky play of some blind material Force. These things are and can be only because of something eternal and divine that concealed itself in energy and form of Matter.

The secret of the terrestrial evolution is the slow and progressive liberation of this latent indwelling spirit, the difficult appearance of Something or Someone already involved with all its potential forces in a first formal basis of supporting substance, its greater slowly emerging movements locked up in an initial expressive power of Matter.

Man the thinker and seeker could not be here if he were not an embodied portion of an all-conscious Infinite that is superconscient above him but lies also hidden in the inconscience of the material universe.

Matter is the apparent beginning of the evolution but it is not its end. The development of form is not the most important or the most significant part of the evolutionary process; it is one sign of the thing that is being done, but it is not its essence. Material form is only a support and means for the progressive manifestation of the Spirit.

If all were chance or play of inconscient or inconsequent Force, there would be no reason why man with all his imperfections should not be the last word of this feat of unconscious intelligence or this haphazard miracle. It is because the Divine Spirit is there and his manifestation, the meaning of the movement is that a new power must emerge in the series that started from Matter.

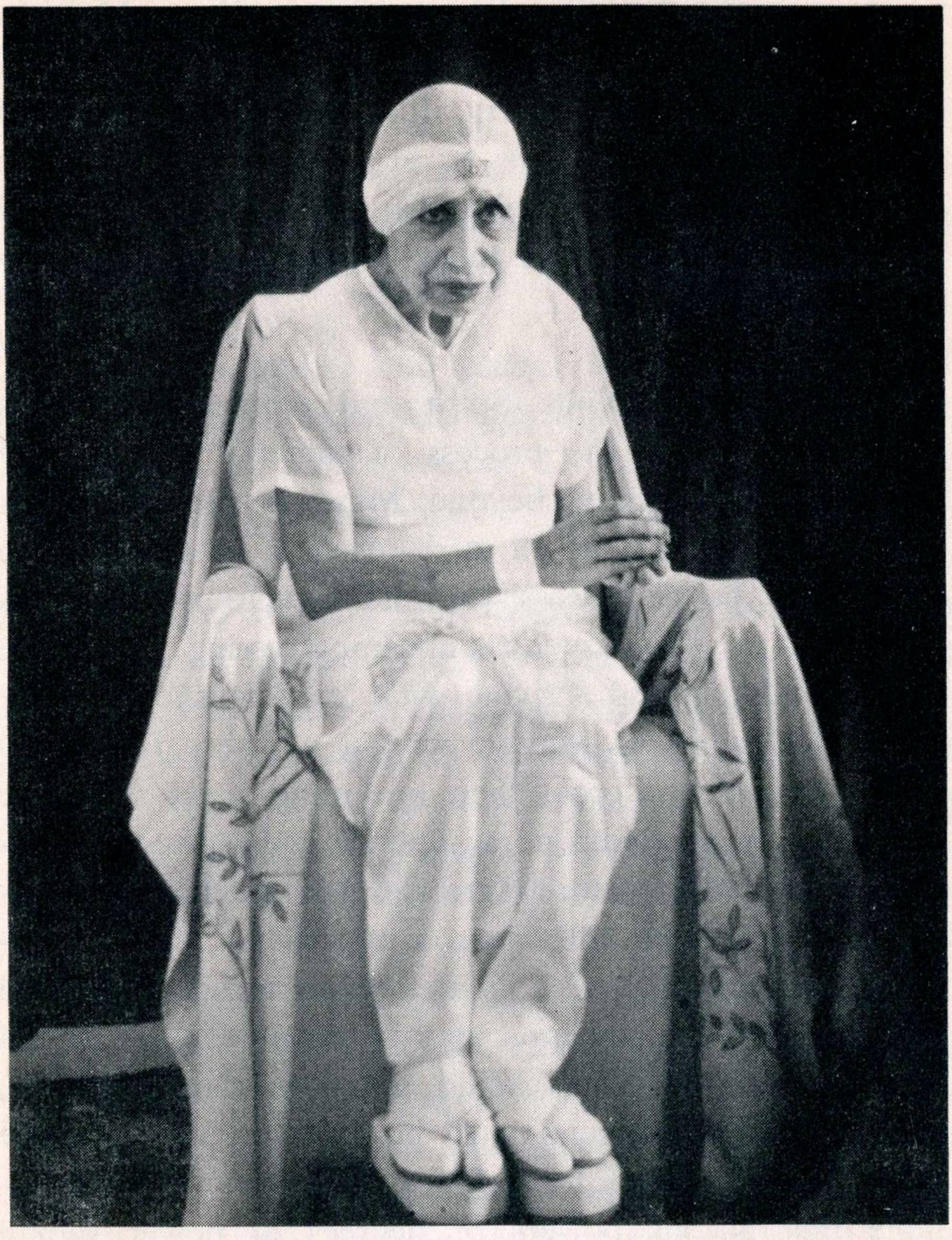
The material universe would be a waste of wonderful desert if Life had not appeared as the first index

to some marvellous utility and an ultimate profound and moving significance. But life too by itself would be a movement without sequence to its purposeful initiation or light to its own mystery if in Life there were not concealed an interpretative or at least a seeking power of consciousness that could turn upon its powers and way to grasp and direct them towards their own realised issue.

Because this infinite Spirit and eternal Divinity is here concealed in the process of material Nature, the evolution of a power beyond Mind is not only possible, but inevitable. If all were result of cosmic Chance there need be no necessity of its appearance, even as there was no necessity for any embarrassing emergence of a stumbling and striving vital consciousness in the mechanical whirl of Matter. And if all were the works of a mechanical Force, then too mind need not have unexpectedly appeared as a superior mechanism labouring to deal with Nature's grosser first machine and supermind would be still more a superfluity and a luminous insolence. Or, if a limited experimenting external Creator were the inventor of this universe, there would be no reason why he should not stop short at mind, content with the ingenuity of his labour. But since the Divinity is involved here and is emerging, it is inevitable that all his powers or degrees of power should emerge one after the other till the whole glory is embodied and visible.

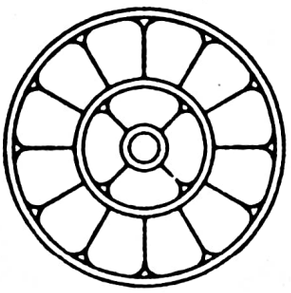
SRI AUROBINDO

(*The Hour of God*, Cent. ed. vol. 17, pp. 18-20)



Because thou art, the soul draws near to God;
Because thou art, love grows in spite of hate
And knowledge walks unslain in the pit of Night.

(*Savitri*, p. 520)



Thy Presence Assures

How present Thou art amongst us, beloved Mother!
It seems that Thou wouldst assure us of Thy full consent
and show us that the Will which would manifest itself
through us has found the instruments which can realise its Law,
putting it in complete accord with Thy present possibilities.
And the things which appeared the most difficult,
the most improbable, and perhaps even the most impossible,
become wholly realisable since Thy presence
assures us that the material world itself is prepared
to manifest the new form of the Will and Law.
And in the joyful plenitude of perfect harmony
I salute Thee,
— Thee, Thy works and Thy Principle.

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always reign in your
heart and mind.
with my blessings
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